

THE MCGILL DAILY

Special Lesbian & Gay Issue

Volume 80, Number 73

since 1911.

Thursday, February 28, 1991

by Carl Wilson

McGill's Friday night girls and boys, whose social cells centre on the cruise, drink and puke scene at Gert's, might be surprised to learn how the bar got its name.

Montréal writer and broadcaster Will Aitken knows all about it. "Gertrude's was founded by a gay man," he told the *Daily*. "And it was named after Gertrude Stein."

Aitken was here at the time, as a member of Gay McGill ('70s predecessor of present-day GALOM). "Gert's was founded by Kirk Kelly, who was really active in Gay McGill," Aitken said. "It was a real popular hangout place for people in the group."

So Kelly chose the name of the '20s biggest literary diva and stately dyke.

Aitken wistfully remembered picking a guy up one special night at Gertrude's. "Sounds like it's really made a turn for the worse," he said.

But what about McGill apocrypha claiming Gert's was named after a member of the maintenance staff in the Union Building?

"That's homophobic bullshit," Aitken laughed.



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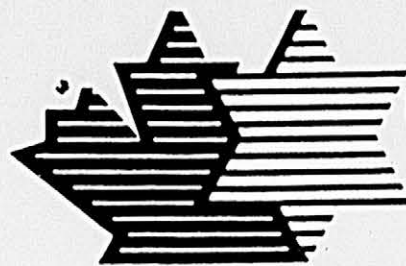
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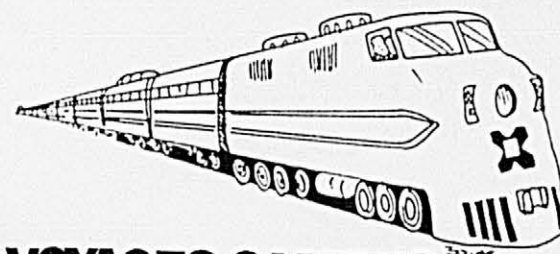
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Loan system biased against queers

by Heidi Modro

MONTREAL (CUP)—During her first year at Concordia, Michelle found out quickly that the loans and bursaries system doesn't treat lesbian and gay couples the same as everyone else.

When Michelle's sister married, her husband was automatically entitled to loans and bursaries. But Michelle, who wanted to apply for a loan and a bursary from the Québec government, couldn't because her lover was a woman. At one point, Michelle even considered marrying another gay man to be eligible for loans and bursaries.

"It's really unfair and discriminatory," Michelle said. "My brother-in-law got to marry the person he loved and get a huge bursary out of it, but I couldn't

because the government doesn't recognize two women marrying."

The same province which in 1977 outlawed discrimination on the basis of sexual orientation in the Québec Charter of Human Rights and Freedoms will not allow gay and lesbians couples to apply for loans and bursaries.

The Charter protects the rights of lesbians and gays in housing, employment, transportation and health care, but one section of the charter states that certain articles do not apply to pension plans, retirement plans, insurance plans and other social programs.

"The rights that are established in the Charter don't necessarily translate into everyday laws," said Claudine Dionne, spokesperson for the Québec Human Rights Commission. "We are very much be-

hind in many areas when it comes to recognizing fundamental human rights."

Dionne said the government may find it too inconvenient to recognize the rights of same sex partners in some cases.

"It would require a whole change in attitude on the part of the government which would cost a lot in terms of time money and energy," she said. "It's not only lesbians and gays who fall between the cracks on certain issues, you also have disabled people, the elderly, single mothers and others who are not fully protected."

A Québec student only becomes eligible for an average \$5,200 university loan and bursary if he or she is returning to school after two years in the workforce, has completed 90 credits of university studies, has a

child or is married.

Many lesbian and gay couples would probably want to apply as married spouses and be entitled for loans and bursaries, says Carolyn Gammon, a member of Concordia's Lesbian Studies Coalition.

"Ideally, a student should be eligible for loans and bursaries without having to get married or have 90 credits," Gammon said. "But if there's no way the government is going to change the criteria, then lesbian and gay couples should be recognized just as straight couples are."

Roger Côté from Concordia's financial aid office says the definition of who is eligible for the loans and bursaries does not reflect the needs of the student population.

"The government won't recog-

nize same sex common law partners for loans and bursaries either," Côté said. "The problem is more of a social one than a legal one. The laws recognizing the rights of same sex couples will probably change once social attitudes change and society begins to accept the idea of same sex marriages."

No one has yet formally approached the education department in order to ask to be recognized as a same sex married partners, said Pierre Villeneuve, a spokesperson for the Ministère de l'enseignement supérieur et de la science.

"Any student who comes forth with a marriage certificate will be recognized as a married couple," Villeneuve said. "But until the laws specifying who can and can't get married, there's really nothing we can do."

NEWS BRIEFS

National grads support gay-positive housing listings at McGill

Graduate students from across Canada have voted to support McGill students' efforts to reinstate gay and lesbian positive comments in the listings of the off-campus housing office.

The decision was made last week at a meeting of the National Graduate Council.

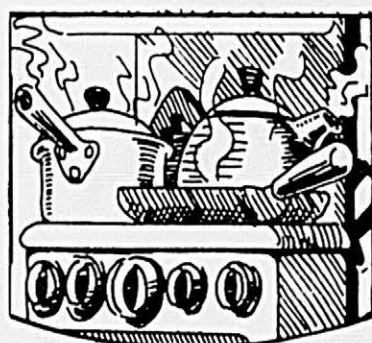
Tamara Myers, VP University Affairs of the Post-Graduate Students' Society (PGSS) at McGill, said "The message is clear. Graduate students across Canada are disgusted with McGill's reluctance to resolve this issue and take a stand supporting the gay and lesbian community on campus."

Michale Temelini, PGSS President, added, "This issue has been pressing for over six months. It is time for McGill to act promptly and efficiently in this matter. Students at McGill pay for Student Services and expect these services

to fulfil the needs of all students, including lesbians and gays."

But Dr. Lynn Butler-Kisber, acting Dean of Students, was reluctant to discuss the issue. "We're waiting to hear from the Human Rights Commission if they consider that such comments in our listings would be discriminatory. They weren't able to give us a clear decision, and I don't have anything to say to you until they do."

—Daron Westman



Cop brutality update

The 48 people arrested last July outside Station 25 protesting police violence against gays and lesbians will go to trial this August or September, according to defence lawyer Stuart Russell.

That demonstration, attended by over 200 people, was prompted by alleged police brutality during a raid on a private party attended mostly by gays and lesbians. The eight people arrested at the party will be tried in May.

A police-community committee set up to ease tensions in the wake of these events has been ineffective. "Unless the police drasti-

cally change their attitude, we may be leaving that committee," says Douglas Buckley of Lesbians and Gays against Violence.

Eleanor Brown, recently elected co-president of the Concordia University Students Association, is worried that people are forgetting the problem of police violence against lesbians and gays.

"The Gazette published an editorial recently pretending that police behaviour hasn't been a problem since the mid 1980s, and totally ignoring the instances of police brutality against our community."

Canadian University Press

Concordia tries to hush up homophobia suit

by Daron Westman

Concordia University's Code of Conduct administrator is under fire in the second stage of a controversial case of alleged discrimination.

The case may force the university to include more lesbian and gay material in courses and to fight homophobia on campus.

David Parent lodged a formal charge of defamation of character against Code of Conduct Administrator John Relton. Parent alleges that Relton abused his office by making prejudicial public comments about Parent's earlier charge of discrimination against an Education professor.

"A tribunal to hear this second charge was supposed to have been set up by the end of February," according to Parent's student advocate Charlene Nero, "but we just got a letter from the administration suggesting we try mediation instead of a formal charge. We're afraid they're just trying to find a way to keep the whole thing quiet."

Parent's first charge was heard, and dismissed, by a tribunal in July. In November, Relton published a letter in the Concordia administration's newspaper, the *Thursday Report*, divulging some, but not all, of the hearing's findings.

"It is absolutely abhorrent that an administrator in this university could completely ignore the concepts of impartiality and confidentiality and make comments about a Code of Conduct hearing," says Nero. "It is unconscionable that Mr. Relton should publish half-truths and biased personal

impressions of Code proceedings at which he officiated."

The current complaint arises out of Relton's handling of Parent's case against Professor Brenda Panunto this summer. Panunto refused to allow Parent to write an essay on the topic of gay culture for her course on Multicultural Education.

According to its official report, the committee hearing that complaint found that "Ms. Panunto conceded that lesbian and gay culture exists and could have been included in her course had she chosen to do so."

"Her exclusion of his paper was based on her belief that the topic he chose was irrelevant to the course content as she defined it in class. Her definition, although narrow, is that used by the Government of Canada and cannot be considered to be per se discriminatory."

The committee also found that "harrassment has been demonstrated in the form of Mr. Parent's protests. The insulting tone of his representations to Ms. Panunto may be said to constitute harrassment. Mr. Parent should be asked to write a letter of apology to Ms. Panunto for his incivility."

"It wasn't really harrassment," Nero says. "It was just his tone. David feels very strongly about this issue, and as a result his tone in some of the hearings was somewhat uncivil."

"The larger point is that these were just part of the findings, but they were the only ones Relton chose to focus on. And the way he referred to David's harrassment of Ms. Panunto seemed to imply that

he was guilty of sexual harrassment."

The official report of the committee also concluded that "the real injustice committed here is not an act against Mr. Parent or Ms. Panunto, but the regular silencing and effacement of lesbian and gay experience through a curriculum that does not recognize their existence, let alone the realities of their lives."

To address this broader problem, the committee urged the university to take three concrete steps.

First, the Department of Education would be required to submit a written report on steps that will be taken to ensure a greater inclusion of lesbian and gay material in courses.

Second, the university would appoint a high-level task force on homophobia in the university "to investigate the problems facing lesbians and gays in all aspects of their life at the university, with particular emphasis on the issue of exclusion and inclusion in the curriculum."

Third, the university would fund a public forum on homophobia in the university "so that the community as a whole would be made aware of the need to re-examine the place of lesbians and gays in a community of learning and teaching."

"These recommendations were ignored by Relton," says Nero, "and even now there has been no official word that the university is taking any steps to implement them."

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The Daily is a founding member of Canadian University Press, Presse étudiante du Québec, Publi-Peq and CampusPlus.

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COMING MARCH 1

Concordia dykes on top

by Daron Westman

At the beginning of February, Concordia University marked a milestone in local student politics. Two feminist-lesbians were elected co-presidents of its student association, CUSA.

Eleanor Brown and Charlene Nero, well-known activists in the Montréal scene, talked to the *Daily* about how they would put their politics and their identities on CUSA's agenda, and just what it'll be like to have two dykes on top.

Why did you decide to run for the co-presidency?

Nero: Five of us ran for the Board of Directors before Eleanor and I decided to run as co-presidents. We were all very active on campus and we found that a lot of the work we were doing at Concordia was being subverted by CUSA.

It began as a very radical organization, but it has moved further and further from meeting the needs of students and more into its own petty politics. And when it happens the first to be hurt are students on the fringe — gay and lesbian student groups, women's groups, groups doing tremendous work on no budget at all. [...]

Why do you think you won?

Nero: I don't know which is more remarkable, that we won as feminists, as radical feminists, or as radical lesbian-feminists. We didn't win because we changed that many people's minds. We won because hundreds of students came out specifically to vote for us who wouldn't have voted otherwise. Students who have been traditionally disenfranchised became enfranchised, even if only briefly.

What will your lesbian-feminist politics mean in concrete terms?

Nero: Some things are priorities now because if they don't get organized now they won't happen. Our first priority is to publish a student handbook that will be vital, up-to-date, useful and inclusive.

The handbook needs to include good material on safe sex and dealing with sexual assault, and we

also hope to disseminate such information in a more hands-on way through the CUSA office. And we are looking into the possibility of arranging the free distribution of condoms and dental dams.

Brown: We want to look at job security for Residence Assistants so that they can freely advise students about safe sex and sexual assault without fear of losing their jobs. We're also exploring the idea of organizing small, parent-run baby-sitting co-ops.

What are your other priorities?

Nero: Another big issue next year is going to be constitutional reform, and we are going to seek a number of sweeping changes in the directions of more grass-roots politics. The face of CUSA is going to be changed, if not permanently, at least for a good long time.

Is there something special about Concordia that accounts for your victory, or do you think it could happen anywhere?

Nero: I think it could happen anywhere. We had a lot of help

from many people who are very shrewd political activists. Many more people voted against us than for us, but our opponents didn't get together in one team to oppose us. I think the key is to campaign openly as lesbian-feminists, but not in such a way as to create a reactionary backlash.

What do you mean?

Nero: At the very beginning we decided that it was more important to run openly as lesbian-feminists and to win the election than it was to say things that would exacerbate the homophobia on campus and create that kind of backlash.

The big issue in the election was good, effective government. We campaigned as lesbian-feminist activists who were experienced in practical, grass-roots politics and who would be able to provide that kind of government. There weren't that many gay and lesbian issues in the campaign, but when we brought them up we did address them in a radical way.



Lesbo-feminist Concordia president-elect Eleanor Brown is in town.

Philosophies of a lesbian T.A.

by Corellin Brooks

In a university where lesbian role models are few and far between, Nicolai Meador stands out.

While her antagonistic style and outspokenness have earned her her share of critics, the McGill Philosophy TA's new students can be singled out by the awe with which they speak her name. On the other hand, she's been accused of being anti-feminist, unphilosophical, and intimidating to students.

Whether you love her or hate her, Meador is sure to make on a impression

Daily: You came here from California last year. Did you notice any differences right away?

Meador: Well, yeah. In San Francisco the atmosphere is very different. It's not as much of a phenomenon to be an out dyke there as

it is here. I have never been in a predominantly straight atmosphere until this time.

You've been very open about your sexual orientation with students, other T.A.s, and professors. Has this gotten you any flak?

No, it hasn't, but then, I think there's a specific reason for that. I've been out most of my life. So when I got to McGill it was like, "Am I going to be out? Well, I'm not sure I know how to be in." They all talk about their girlfriends, I wanna talk about mine.

...If people are strange towards me, I tell them to get over it, and, since bigotry is not presently in fashion, they have to deal with it.

Now I understand this is not the technique for most people. It can backfire. But if you can exploit your position, you have the opportunity to make people leave you alone to a

greater degree than if you were straight.

Do you think there's a real heterosexist bias in the curriculum and the teaching at McGill?

Sure there is, but there is everywhere. Most people who write philosophy are straight and male.

Some women say you act too 'masculine', that your goal is to smash your opponents into the floor, that your manner is too aggressive. What would be your defense to that?

The charge of 'masculinity' — I wonder what we are doing buying into these preconceived notions of what counts as masculine and feminine. I certainly don't see myself as the least bit masculine. I try and have reasons for my beliefs... Just because men have co-opted reason, that certainly doesn't mean that they understand it.

What do you think of feminists who use the term 'lesbian' as a political designation?

The reason I'm a dyke is because I like women. Learning how to be a good friend to another human being, especially to another woman if you're straight, is one of the most difficult and beautiful things, but this idea of being a 'political lesbian', I mean, what are they talking about? There are things political lesbians don't have to deal with that I do.

...Not that straight women don't also have their problems, but it's not institutionalised in the same way. I certainly think straight women can be centred around women, but calling yourself a political lesbian is a whole other thing. There's a real difference between not liking men and being a lesbian.

continued on page 15

Gay corporal fights for his right to fight

by Stephen Hendrie

Every cloud has a lavender lining. While the Canadian Forces have been 'upgraded' to combat duty in the Persian Gulf, Corporal Derrick Dwyer remains frozen in his position as an administrative clerk in a supply unit at a Montréal base.

Corporal Dwyer has been in limbo since he decided three years ago to stop hiding the fact that he's gay.

The military reacted to Dwyer's admission of homosexuality during a routine check by cancelling his security clearance and telling him to quit. Dwyer decided to fight. He went public with his story, and the media attention helped to have his security clearance reinstated, though he remains frozen in his job as a clerk.

Dwyer feels he's being

discriminated against because of his sexual orientation, and he's taking the military to court.

Enter EGAL (Equality for Gays and Lesbians Everywhere), an Ottawa-based group designed to help gays and lesbians through the legal process. "Corporal Dwyer called us two years ago. He didn't know what to do anymore," says Les McAfee, president of EGAL.

The group has received \$25 000 in federal funding to help develop human rights cases under the Court Challenges Program, a federal government fund established in 1985 to facilitate legal challenges based on the Charter of Human Rights.

"The timing was great for Dwyer," says McAfee. "A similar case fell through out west when another gay soldier gave up. He was worn out after five years of battling the military. It didn't take long for

Dwyer's case to be accepted by the Court Challenges Program."

Dwyer has already gone through the internal military process, the equivalent of a federal tribunal stage, and struck out. The next step is the Federal Court of Appeal.

"We'll probably be in court in early spring," said Dwyer from his Montréal apartment. The 33 year old native of Belle Island, Newfoundland, talks pensively about the past years living with this burden, dealing with an intransigent commanding officer, and steeling himself for a longer, more intense legal battle.

"I've been getting a lot of support. My parents support me 100 per cent. Most of the military and civilian personnel at the base where I work have come in and told me they support me." Among the military members who dropped by Dwyer's desk were some gay and

lesbian colleagues, still in the closet, who confided in him.

Les McAfee says Dwyer will need support as the legal process becomes more intense. The army is expected to mount a strong opposition, for fear that a victory for Dwyer would mean de facto Charter prohibition of discrimination based on sexual orientation. This would be a significant victory for the gay rights movement in Canada.

"It would also be significant because the military is arguing they're out of the realm of human rights legislation, and out of the realm of charter legislation," says McAfee.

"They feel exempt because they're national security. Part of their argument is that gays and lesbians would be outrageous to morale, and destroy effectiveness in the armed forces. It's very similar to the arguments used to keep

women out of the forces twenty years ago. Just replace women with gay, and it's the same argument."

If he wins his case, Dwyer knows there will still be discrimination, but he doesn't think it will just be a paper victory. "It will open the doors for other homosexuals to be open in the forces, and for those outside to openly apply for positions with the forces."

Says McAfee, "Once we get a couple of victories in the human rights area, we'll move on to another phase of the gay agenda — educating the public that gays and lesbians exist as legitimate individuals, and families."

Does that mean changing the way people are socialized into a heterosexual world? "Not in that we want people to be socialized into homosexuality. The point is to provide a more honest explanation of human sexuality for everyone."

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Send away for some sexual anarchy

by Peter Bird

In the first issue of the *Daily* this school year, there was a picture of a guy with a Coke bottle up his butt. We all remember the picture (and the ensuing 'controversy'), but do we remember the accompanying article?

It was about *Fuzzbox* — one of those minimagazines, homozines, written and distributed by radical anarchist fags and dykes. And if that picture made you hungry for more, here are some addresses to start with:

HOMOCORE (c/o World Power Systems, P.O. Box 77731, San Francisco, California, 94107;

\$1 cash only): Reports on local anarchist happenings and parties; pro-drugs; interesting editorials.

MILQUETOAST (c/o Kennedy, 3491 17th Street, San Francisco, California, 94110; send SASE): A cutesy zine published on one page of pink paper, complete with beauty tips and cute boy collages.

FERTILE LA TOYAH JACKSON MAGAZINE (7850 Sunset Boul., Penthouse Suite 110, Los Angeles, California, 90046; \$4, cash or cheque payable to C. D. Sanders): Edited by Vaginal Creme Davis, who 'reports' (in a fiction-is-better-than-truth, Enquirer-like fashion) on happenings about town. For example: "Mickey

Rourke was seen at a party rimming and fudgepacking 'Head of the Class' Michael DeLorenzo."

BIMBOX (282 Parliament St., #68, Toronto, Ontario, M5A 3A4; "free to those who deserve it"): Editors Rex Boy and Johnny Noxema's attempt "to reach a secret network of lesbians and gay men across the globe who can barely ride a bus without vomiting out of disgust and contempt for the walking heterosexual abortion sitting across the aisle." Interested?

HOLY TITCLAMPS (Boxholder, P. O. Box 3054, Minneapolis, Minnesota, 55403; \$1 cash only): A quarterly magazine composed entirely of readers' sub-

missions; rambling and unfocused — in other words, the inevitable product of an anarchist "hands-off" editorial policy.

THING (1516 North Sedgewick, Chicago, Illinois, 60610; \$1 cash or cheque payable to Robert Ford): Aimed primarily to a Black gay and lesbian market, the zine offers interviews, profiles on artists, and gossip columns, not to mention the *Thing/No Thing* chart (a kind of "What's Hot/What's Not" list for the Acid House scene).

GENTLEWOMEN OF CALIFORNIA (the address is a secret): Printed in Chicago, it is one of the scene's most underground zines. It includes fiction, fact, photos and

quotes — all 'appropriated' from elsewhere and "warped" to appeal to us.

J.D.s (P.O. Box 1110, Adelaide Street Station, Toronto, Ontario, M5C 2K5; \$4, cash only): The seminal zine, compiled and edited by (dyke) G.B. Jones and (fag roommate) Bruce La Bruce. The zine is a collection of photos, interviews, and sexual fantasies untouched by any Het/Homo debates. It is the product of our culture alone. You can catch J.D.'s film night usually once a year at Fofoufoues, and Bruce La Bruce often tours with T.O.'s all-girl punk band Fifth Column, as a go-go boy.

They're hot, they're wired, and they're homo to the core

by Taylor Barros

There always will be a need for sexual outlaws to express themselves, to network, and to just get off. Most homozines encourage people to write in, comment, exchange addresses. The live wire of the gay underworld is hot and we need to keep it burning.

But if they're so hot, then why are they so hard to find? For some zines, inaccessibility is just a manifestation of editors' trendy desire to be cool and underground.

But there are other reasons why these rags submerge. Either it's the only way for editors to disseminate contraband info, or it's a conscientious escape from mainstream media madness. By limiting their zines' accessibility, editors can select their audiences. Hence homozines make for better than just toilet reading.

Fanzines tend to be a visual assault of images not necessarily meant to be pleasing, but rather challenging. Graphically hypnotic

and disconcerting, the reader/viewer is sent in search of content amongst confusing collages and frighteningly small text. Along with prose and news, and lovely photo captions, one often finds 'poetry' which wouldn't stand a chance of being published in Outlook.

It ain't easy. You've got to want it. There's no standard size or shape for a zine, but the technique is almost universally photocopy with the addition of laser, colour, or gloss, according to editors' budgets.

Inside, their format often imitates/reappropriates the delectable, tantalizing appeal of Enquirer-type tabloids with outrageous titles and catchy photos — but not such easily-digestible text. All zines pick a style and/or scene. Some are fun and campy, not all are hardcore, but all are queer.

Zines sometimes give the scoop on other zines. They can be encouraging, bitchy, cruel or ruthless, in keeping with their war on mainstream anything.

On the hardcore scene, J.D.s and

Homocore are still the most respected. As far as camp goes, *My Comrade* and *Fertile La Toyah Jackson* are still going strong. These are jam packed with visually stimulating images and outrageous words. As long as these vanguards stay in the business paving the way for a route that goes under the underground, we can be prepared for lots more fun ahead.

But one thing to be weary of is the potential over-exposure of these zines. Nothing fucks up counter-culture like success. As soon as something catches on, people start inventing rules for it.

Zines are becoming very trendy very fast. They're everywhere! It's not just a North American phenomenon. Despite the high standards of smut and quality writing of the first homozines, a lot of shit rags — no pun — are now coming out. Photocopying is easy, and anyone can collage dirty pictures. But it's gotta be more than sex and text.

The good ones don't just write



about sex, although they will at the drop of a hat. The pages of these zines often carry fascinating interviews and can be the harbingers of news without bowing down to big magazine editors' tastes. An anarchist's response to AIDS, for example, has every right to be voiced and respected even if it isn't in some

'community-sanctioned' media like *Outweek*.

Yes, believe it or not, the whole point of this stuff is that it puts forth ideas which might be considered unacceptable by mainstream-gay media. Because gone are the days of *Gay is Good*. Now *Queer is Here* and it rocks.

Jenkins: He's got a Fuzzbox and he's going to use it

by Heather MacKay

The tales of federal politicians zipping into Montréal in their elongated autos for some ready action may hold water. But if you live here, you might find there just isn't enough to do at night, especially if you like to spend those nights in lesbian and gay haunts.

Or so thinks Nicolas Jenkins, Montréal's swashbuckling self-publisher and underground party hostess. Jenkins is well-known among Montréal's downtown life for his homozine, *Fuzz Box*, and the steady stream of 'independent' parties he's produced over the last year and a half.

"I think what people like about my parties is that they never know what to expect," said Jenkins. His parties usually incorporate sex/pornographic themes but always hold on to a "kind of ambiguity."

Gaping warehouses abound in

Montréal's downtown core and invitations spread by photocopied leaflet and word of mouth. "I've always tried to get mixed parties. Most people I invite are gay or lesbian and they bring friends."

Jenkins maintains an open door policy but said, "I wanted a gay and lesbian atmosphere to make it very clear that people were coming into a gay space."

The parties have taken on names and themes like Pumping Velvet, Candy Bar, and most recently Barbie. In the pre-game hype of a party last year, Jenkins assembled a group of 14 people and snapped their photo for a poster announcing a 90s retro party to take place in an imaginary bar, somewhere in the future.

The group included diverse races, sexualities and a contortionist to boot. For Jenkins, the poster stood for a mixture that our town just can't seem to muster without

some intervention. "Montréal is so segregated."

Fuzz Box, in its first number (a second is in the works) included fake ads for clubs that don't exist but, said Jenkins, "Clubs we'd like to exist." He says the ads were a joke, but also a criticism.

"Montréal in the 70s was a city that produced its own culture. Now nothing is happening here. We're just sucking it in from somewhere else."

Small flaming pink cards spread word of last week's Barbie party: "Barbie on Gemini. She's in! She's with it! She swings! Youthquaker, MODern Girl & Fashion Queen grooving on a way out scene!"

Jenkins explained, "I wanted to kind of fuck up Barbie. We had Barbie drag queens, lesbian Barbies, fat Barbies. I just wanted to play with Barbie."

He takes the same playful approach to his homozine, which he

produced with four helpers and \$600. The little book includes splinters of prose in amongst pages of convex flesh bits — buttocks, breasts, bellies and much more. But *Fuzz Box* has had some distribution problems locally.

"Most of the support I got was outside of Montréal." He took copies to Toronto and New York and has since been listed in some American zine directories. A few local shops wouldn't touch it because they thought it too weird. "If I'd done a porn mag that would have been fine."

Jenkins approach to gay politics was affirmed last summer when riot police raided a downtown Sex Garage party, arresting and roughing up guests.

"I thought what happened was amazing," said Jenkins. The energy that sprung up in the aftermath as protesters organized themselves took Jenkins aback. But citing the

disillusionment that came with internal troubles and court cases, Jenkins said he prefers a different kind of political approach.

"I try to make my parties as political as possible but in a more subversive way." He calls last weekend's party a "major breakthrough. Fifteen hundred people who don't usually party together came. And they didn't leave."

The parties have moved upscale into more 'established' clubs like Jungle and Steel Monkey. "For it to be financially feasible, the parties had to be done on a much bigger scale." He admits there was "a tension in the air" at last Saturday's party.

Yet Jenkins said he believes his underbelly approach is getting somewhere. "We know forcing segregation (between genders) just creates misogyny. And if straights don't mix with gays, the same thing happens."



A queer storm

by Peter Bird

By April of 1980, over 206 anti-queer incidents had been reported to New York City's local authorities for that year alone. This appalling statistic translated into a 122 per cent increase over the previous year's record of bias crimes against lesbian and gays. It also translated into a new force: Queer Nation.

In response to the wave of hatred, Alan Klein, his lover Karl Soehnlein, *OutWeek* editor Michelangelo Signorile, and Tom Blewitt called a meeting at the Lesbian and Gay Community Services Centre in Greenwich Village.

Sixty people showed up representing a diverse cross section of the Village's queer community. They were a grab-bag of sexual non-conformists from various activist backgrounds. Some were veterans from the pre-Stonewall era, while others were disillusioned members of ACT-UP (AIDS Coalition to Unleash Power), suffocating under Robert's Rules of Order.

What Klein and the others originally intended as a forum to discuss homophobic violence and queer invisibility quickly evolved into a call for action. At the second meeting there were over 100 people in attendance, many of whom hoped to propose ideas for actions.

Ideas for direct action would be generated from discussions or presented in a casual manner—the meetings were to be impromptu political affairs. If the group approved a proposed action, the action would proceed; but approval would only be granted if no member of the group felt silenced or unrepresented by the efforts of the action.

This would be assured by speaker parity on all debate concerning proposed action. Women, people of colour, and differently abled individuals were all encouraged to enrich the predominantly white male middle-class discourse.

The night of the second meeting, handbills reading "My beloved was queer-bashed here" appeared around the city. Soon after, T-shirts were issued announcing the birth of Queer Nation. The T-shirts pictured a map of America with ten per cent of its surface coloured lavender in proportion to the one in ten statistic cited in the Kinsey report.

The name Queer Nation was a result of a formal vote. It was an attempt to include lesbians, bisexuals, transvestites, and sexual non-conformists under a single umbrella.

It was the first, and to this date, the only time a community of 'perverts' was created.

"A radical notion," in *Village Voice*, Trebay's opinion, "for a people who have been created on a renewable basis."

The word "Queer" was chosen because it was those excluded from the norm who were being called "one of the most oppressed." The word "Nation" was chosen to signify the identity of the group and the community.

Since the night of April 19, Queer Nation has not rested. Over 1000 queer people have marched through the Village to protest homophobic violence. A page of the *New York Post* referred to the expression of "gay rage".

There have been "outing" actions, a campaign in which the letter "Y" was placed in k.d. lang's Gap ads.

"Queer Shopping Networks" have been organized, in which fags and dykes could go to a suburban shopping mall to protest and peruse the bargains. There have been "Out" at straight bars, where marches through the neighbourhoods have been charged with gay-bashing.

One of the most controversial actions of Queer Nation New York was a pamphlet distributed last year's Lesbian and Gay Pride. It was headlined "Queers Read T" and consisted of a series of essays and shocking graphics, concluding with the diatribe "I Hate Straights."

Many heterosexuals and some homosexuals characterized the essay as an argument for separatism. Yet, the

It's time to open the Queer Nation's borders

by Eric Smith

When Queer Nation took to the streets of New York last summer, its militant activism presented a challenge on two fronts.

Formed to resist enforced heterosexuality and homophobia through militant direct action, it explicitly called into question an existing lesbian and gay movement. Its name effectively expresses both challenges: *Queer* in opposition to the perceived lesbian and gay political establishment and *Nation* in opposition to everybody else.

Unsurprisingly, existing lesbian and gay community organizations have responded to the Queer challenge far more than the heterosexual institutions the militant group takes on.

So the debate over Queer Nation has focused on the use of the word Queer rather than the word Nation. Angry letters are fired back and forth in the pages of lesbian and gay media between the 'assimilationist' brunch, beach and Broadway homo bourgeoisie and the 'self-righteous fringe' queer activists.

Queer, as defined by the group's activists, is a term that evokes a stance of resistance no longer implicit in the words lesbian, gay or

bisexual. It challenges the pseudo-scientific categorizations of sexual orientation, and emphasizes a broad inclusionary model where

non-conformist sex is a revolutionary political act rather than an alternative self-enclosed identity.

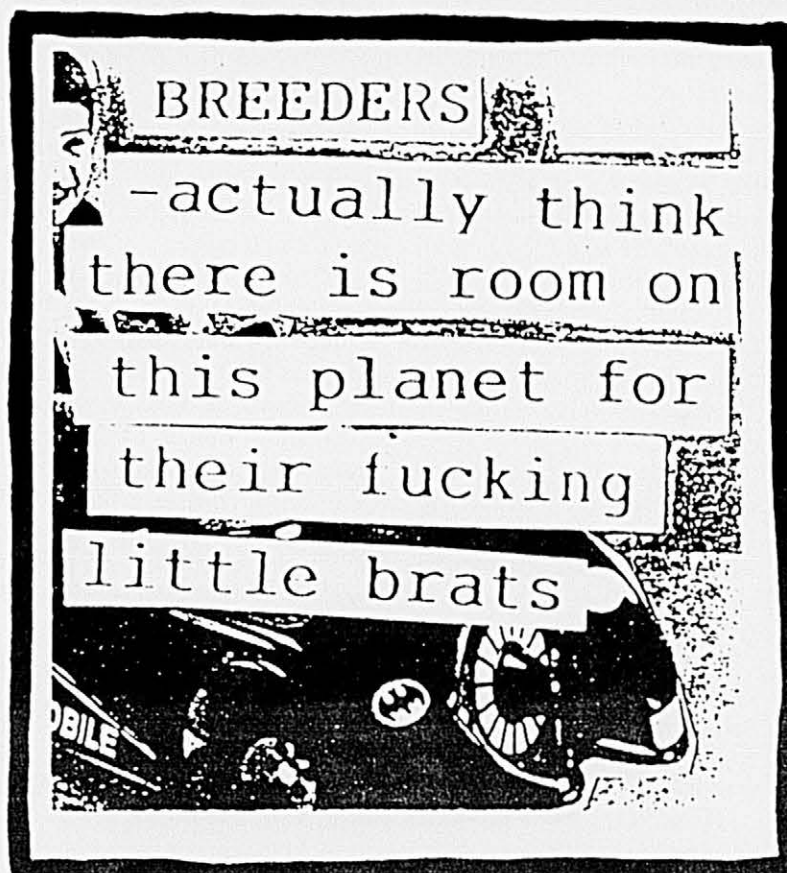
By adopting the name queer, activists clearly state their unwillingness to comply to the norms of sexual behaviour that constrain, regulate and define all of us.

But the Queer Nation defines its borders only slightly beyond those of the established lesbian and gay community. The primary citizenship requirement is sexual attraction to the opposite sex, and the enemy is an undifferentiated mass of heterosexuals.

The underlying assumption of the Queer Nation is that same-sex lovers inherently possess the means of critically challenging the custodians of sexual law, while heterosexuals universally buy into their every dictate.

Sexual marginalization, not sexuality itself, must be the basis of a queer resistance. The erection of the boundaries of what constitutes this marginalization denies the ways sexualities are managed and constrained.

Manifestos like *Queers Read This/I Hate Straights* preach a di-



chotomy which celebrates diversity within the borders of the Queer Nation and disallows it anywhere else.

As lesbians and gay men, we are certainly marginalized, but the demands of the heterosexual state reach far beyond our established communities. Though these demands may not be as fundamentally antithetical to the heterosexual uses of pleasure as they are to ours, they prosecute every deviation from the norm as a threat to the established order.

brews in NYC

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text is more than that. It is a cathartic release — a therapeutic unleashing of particularly queer emotions.

As for the title, Nina Reyes of *Outweek* magazine notes that "if the essay's authors had refused to cross the frontier beyond linguistic prohibition, if they had checked themselves before saying what has been said so many times to us about us, they would have diminished the essay's power and shrugged away its mantle of queer resolve."

It is more than an eye-for-an-eye response; it is a scream. If we spoke in anger, at least we have finally spoken.

Queer Nation New York also founded the Pink Panthers — a Guardian Angels-like group that patrols the Village. They have printed T-shirts reading, "Queers Bash Back" — both a command to queers and a warning to straights. Some activists, like ACT-UP founder Larry Kramer, have gone so far as to issue a call to arms.

Is the pistol-packing pansy a natural evolution from Queer Nation? Unlikely. What would stop the cops from taking aim at a potentially armed march of disorderly queers? Furthermore, if our needs are not being met by the present judicial system, what makes us think they will be particularly sympathetic to a gay with a gun and a nearby corpse?

Where Queer Nation will go from here is unclear. There have been spin-offs in Boston, San Francisco, Toronto, and even the "butt-fuck" Midwest. One Queer Nation recently published a pamphlet entitled "All Men Are Do-able," which I haven't been able to get my hands on.

Could a Queer Nation McGill be next? A kiss-in at Gert's?

Montréal becomes Queer City

by Satwant Kaur

(CUP)—It started last April as a small group at the Lesbian and Gay Community Services Centre in New York. Queer Nation has since spread to every major city in the U.S. and Toronto. Now there's one in Montréal.

A splinter group of ACT-UP (AIDS Coalition to Unleash Power), Queer Nation concerns itself mostly with issues affecting the gay and lesbian community. It aims to confront homophobia and lesbophobia, and the invisibility of the community.

"We liked what Queer Nation was accomplishing in terms of raising people's consciousness of gays and lesbians," said Douglas McColeman, a Montréal freelance management and administration consultant.

"It made sense that there should be one here in Montréal to show common links between members of the community across North America and to stand up for our rights."

McColeman said Montréal needed another group to heighten the gay and lesbian community's visibility.

"Other working groups, such as LGV (Lesbians and Gays against Violence), which works specifically around violence against gays and lesbians, don't really push on direct



action and visibility," he said.

He added that Queer Nation will take a more active role to let people know that gays and lesbians have rights too. The group will also stage "nights-out," like "going into a bar that has expressed a lot of homophobia and taking it over with a whole pile of same-sex couples

dancing and kissing."

The group, which has met twice since its January 23 inception, has no formal structure. "But the idea was to have people who are interested in direct action with a group that is loosely-linked," said Roger Sanders, another group member.

Although the group is modelled around the goals of the original New York-based Queer Nation, it found that using the word "queer" was problematic in Québec.

"The word 'queer' doesn't work because it isn't very bilingual. I don't think that French people could understand or relate to the name," Sanders said.

But McColeman said "queer" best describes the group.

"For the most part it means being different, bizarre, out of the norm and they wanted to celebrate the difference," he said.

Michael Hendricks, an outreach co-ordinator for ACT-UP, lauded the creation of a new lesbian and gay rights group, but said there is a lot of work to be done to combat homophobia.

"ACT-UP's major function is fighting and acting against the AIDS crisis," Hendricks said. "Homophobia is the problem situation. But ACT-UP can't do everything. The established gay communities went slow a long time ago. They are interested in social dances and Dungeons and Dragons."

Q.N: "I HATE STRAIGHTS"

I have friends. Some of them are straight.

Year after year, I see my straight friends. I want to see them, to see how they are doing, to add newness to our long and complicated histories, to experience some continuity.

Year after year I continue to realize that the facts of my life are irrelevant to them and that I am only half listened to, that I am an appendage to the doings of a greater world, a world of power and privilege, of the laws of installation, a world of exclusion. "That's not true," argue my straight friends. There is one certainty in the politics: those left out of it beg for inclusion, while the insiders claim that they already are. Men do it to women, whites do it to blacks, and everyone does it to queers.

The main dividing line, both conscious and unconscious, is procreation...and that magic word—Family. Frequently, the ones we are born into disown us when they find out who we really are, and, to make matters worse, we are prevented from having our own. We are punished, insulted, cut off, and treated like seditionaries in terms of child rearing, both damned if we try and damned if we abstain. It's as if the propagation of the species is such a fragile directive that, without enforcing it as if it

were an agenda, humankind would melt back into the primeval ooze.

I hate having to convince straight people that lesbians and gays live in a war zone, that we're surrounded by bomb blasts only we seem to hear, that our bodies and souls are heaped high, dead from fright or bashed or raped, dying of grief or disease, stripped of our personhood.

I hate straight people who can't listen to queer anger without saying "Hey, all straight people aren't like that. I'm straight too, you know," as if their egos don't get enough stroking or protection in this arrogant, heterosexist world. Why must we take care of them, in the midst of our just anger brought on by their fucked up society?! Why add the reassurance of "Of course I don't mean you. You don't act that way." Let them figure out for themselves whether they deserve to be included in our anger.

But of course that would mean listening to our anger, which they almost never do. They deflect it, by saying "I'm not like that" or "now look who's generalizing" or "you'll catch more flies with honey..." or "If you focus on the negative you just give out more power" or "you're not the only one in the world who's suffering." They say "Don't yell at me, I'm on your side" or "I think you're overreacting" or "BOY YOU'RE BITTER."

They've taught us that good queers don't get mad. They've taught us so well that we not only hide our anger from them, we hide it from each other. WE EVEN HIDE IT FROM OURSELVES. We hide it with substance abuse and suicide and overachieving in the hope of proving our worth. They bash us and stab us and shoot us and bomb us in ever increasing numbers and still we freak out when angry queers carry banners or signs that say BASH BACK. For the last decade they let us die in droves and still we thank President Bush for planting a fucking tree, applaud him for lik-

ening PWAs to car accident victims who refuse to wear seatbelts.

LET YOURSELF BE ANGRY. Let yourself be angry that the price of violence, anti-queer violence to which practically every segment of this society contributes. Let yourself feel angry that THERE IS NO PLACE IN THE U.S. WHERE WE ARE SAFE, no place where we are not targeted for hatred and attack, the self-hatred, the suicide - of the closet.

The next time some straight person comes down on you for being an-

gry, tell them that until things change, you don't need any more evidence that the world turns at your expense. You don't need to see only hetero couples grocery shopping on your TV...You don't want anymore baby pictures shoved in your face until you can have or keep your own...You don't want to go to weddings for people who will break up in three years, when you and your lover have been together for ten and don't even get anniversary cards for fuck's sake...You don't want to hear preachers from various religions condemn you to hell or worse just for being gay, and then turn up on the fucking front page charged with ten years of sexual abuse against teenage boys.

No more weddings, showers, anniversaries, please, unless they are our own brothers and sisters celebrating. And tell them not to dismiss you by saying "You have rights," "You have privileges," "You're overreacting," or "You have a victim's mentality." Tell them "GO AWAY FROM ME, until YOU can change." Go away and try on a world without the brave, strong queers that are its backbone, that are its guts and brains and souls. Go tell them to go away until they have spent a month walking hand in hand in public with someone of the same sex. After they survive that, then you'll hear what they have to say about queer anger. Otherwise, tell them to shut up and listen.



Challenging the myth of gender

by Lisa Brown

Feminists are not alone in our demand for the modification of gender roles. Lesbians, cross-dressers, gay men and transsexuals also challenge the cultural illusion that there is one correct way of living, determined at birth by biological sex.

Three to four hundred transsexuals live in Montreal. Last weekend I had the pleasure of interviewing one.

Olivia Jensen is a male-to-female transsexual who teaches at McGill University. I asked Olivia to comment on the definition of a transsexual as "a woman trapped in a man's body."

"Transsexuality is not just a genital issue," she said. "The important thing is that there's a person trapped in a condition which is uncomfortable."

Olivia reads the standard definition of transsexuality as a metaphor that describes individual constraint in a specific historical and cultural context. For example, she notes that Australia's rate of male-to-female transsexuality is four times that of Sweden.

One interpretation of this fact is that in more sex-stereotyped society people seek solutions through more extreme measures. In more flexible contexts there is the potential for sexual variations to exist in relations of contingency, rather than polarity.

She enthusiastically described the process of sexual reassignment therapy and surgery as "a way to have the sexual form of your erotic fantasy." Through these changes an individual can physically become the person she feels and thinks she is. An external 'given' is modified by personal experience and desire.

Feminism has opened our eyes to the fact that there is a distinction between sex and gender. The goal of the 1960's slogan "Biology is not destiny" was to communicate that chromosomal composition does not necessarily dictate social identity. Society rather than nature imposes different and limited meanings on male and female bodies.

This traditional model insists that people act in conformity with the codes of either masculinity or femininity, which includes a prescription of heterosexuality. It does not allow for changes, variations or contradictions among characteristics of personality and sexuality.

In a recent publication, the International Foundation for Gender Education states, "Thinking is artificial, acting is artificial, being a person is artificial." This observation recognizes that identity can be a fluid and exciting configuration of gender, sex and expression. The awareness of the political nature of identity allows people to choose their own roles.

The presentation of a few terms and issues of concern within transgender communities exposes

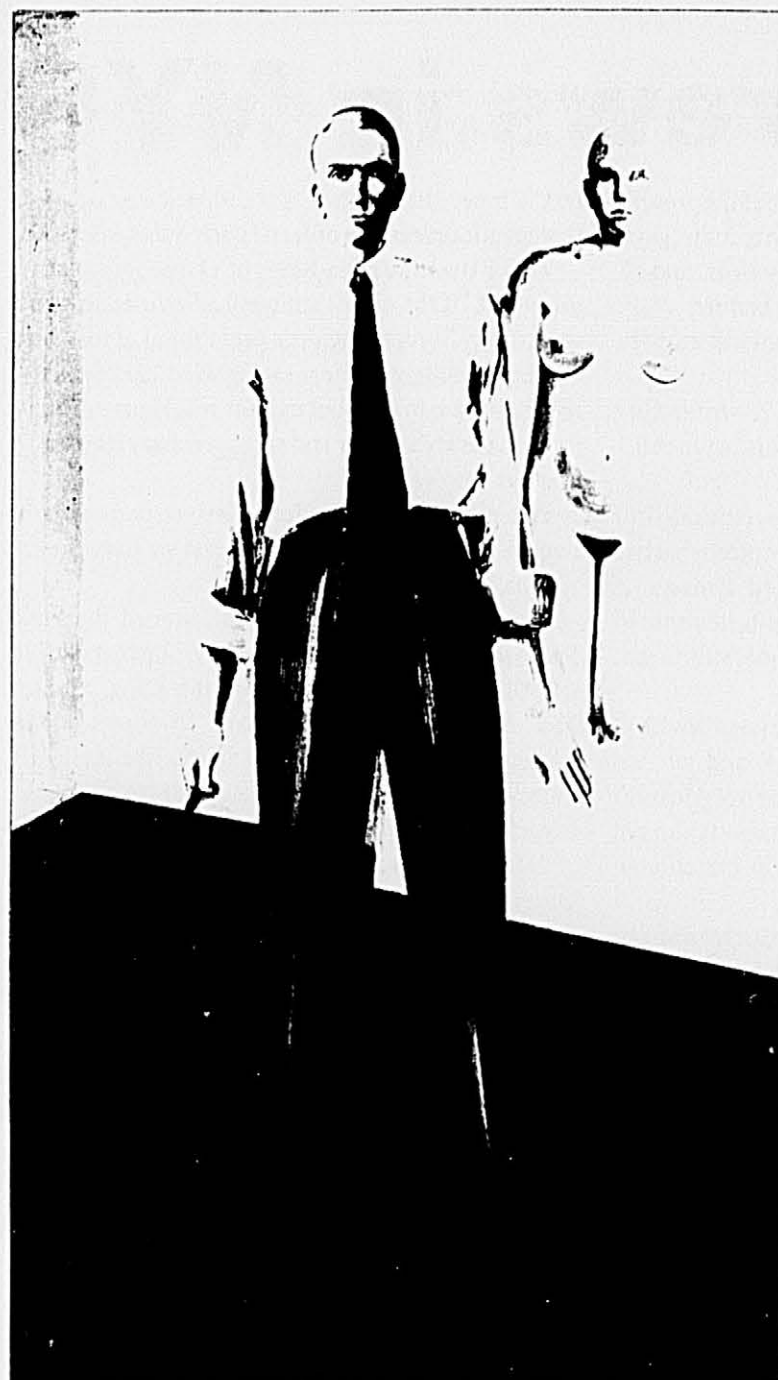
the complexities of gender identity. The term transvestite denotes a person who wears clothing usually considered appropriate for the opposite sex. Transvestites are most commonly heterosexual. Because of its clinical use, many people prefer the term cross-dresser.

Within a theatrical context, drag is an acronym meaning 'Dressed As a Girl'. Drag queens, or female impersonators, are cross-dressers who work or live in the gay community. Drag queens are "camp"; they exhibit a passion for the unnatural, for artifice and exaggeration.

A transsexual is a person whose gender is in opposition to his or her physical body. This term can be used to describe someone who is either in transition or has completed sexual reassignment surgery.

Their sexual object choice varies with the individual: some prefer men, some women, and some are bisexual. Many male-to-female transsexuals become lesbians. This is a resolution to their female gender identity and sexual interest in women.

The transgender combinations practiced by drag queens, cross-dressers and transsexuals challenge oppressive sexual uniformity. Old and dusty binary oppositions are crumbling under the impact of new thoughts and radical practices. According to Olivia, "it's a world of flexible limits" in which we must pursue pleasure.



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Put your hands on your hips

by Michael Holmes

From San Francisco, heartland of the North American gay experience, brazens forth the latest jolly-crass-outlandish manoeuvre in the politics of identity. Spread your legs, put your hands on your hips, look 'em in the eye, and you too can be a Boy or a Girl with Arms Akimbo, making a stand for individual direction.

In reaction to the destructive energies unleashed upon society by the Reagan-bush one-voice machine, certain walls began tumbling down in July of '89. That was the year Senator Jesse Helms went on the rampage, seeking to burn the good witch of sexual expression.

The Grand Inquisitor's power was met with a counter-force of intellectual subversion and visual intervention, a campaign of wits which transcends the canonical sit-in, drawing upon the powers of latent "adolescent rebellion", and the technological infrastructure of xerox and fax chains of communication.

Who are these people who demand liberty of conscience and expression over the alien right of patriarchal suppression?

The Boys and Girls working for social transformation are artists, designers, students, business folk, and nannies. There is no one type, there is no hierarchy, there is no

representative face.

This is networking through anonymity, thereby assuring the precedence of critique over personalities, collaboration and collective energy over commercial concepts such as authorship and originality.

As the movement says: "the work would not exist without the group as a whole, so only the group receives credit."

All those centuries of sizzling hiding and running for cover within the homosexual world have become a methodology of empowerment. Having had facelessness forced upon them, gay men and women now draw strength from a former debility.

The unseen foe is always the one most to be feared. Through the operations of the folks of Akimbo, the "moral" right of America must now confront an enemy of their own creating.

Contrary to what some latter-day Swiftians bemoan, the power of iron to critique society is alive and flourishing in gayest America. August 14, 1989, was proof of wit's re-engagement with social reform. At about 1h, in response to Helms' efforts to restrict funding to the National Endowment for the Arts (to limit freedom of speech), the Akimbo gang glued five poster-size reproductions of male nudes to the columns of the San Francisco Fed-

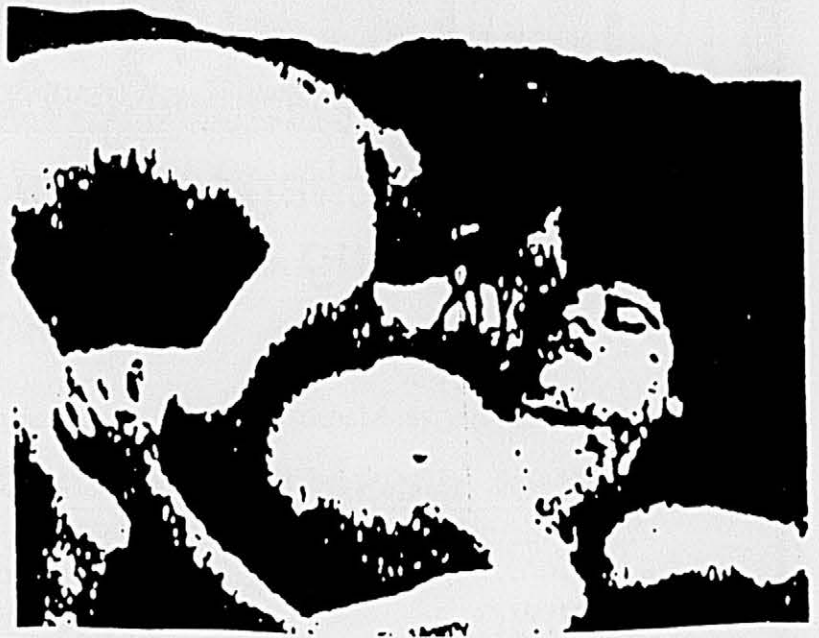
eral Building.

The posters included photos by Robert Mapplethorpe, Man Ray, and other well-known subversive types, as well as the Akimbo logo and texts relating to Helms' attack.

In order to create these splendid statements, the indomitable American photocopier was called into service, to reproduce, enlarge, and re-construct. The Akimbo self-critique presents the situation fully. "This action demonstrates that even if the NEA cuts off funding for things like male nudes, you can still sponsor your own federally supported art exhibit by merely finding a large federal support and pasting your art onto it."

Akimbo wisdom extends beyond one-stand demonstrations to rampant sticking of public locations around America. Disenchantment and its productions respect no borders. They have confronted the status quo as well in the wider world of Europe, Australia, and the Middle East. ("There's a revolution going on," Nina Hagen once said.)

Stickers, T-shirts, and postcards from the "Just Sex/Sex Is" campaign focus upon the semiotics of Western identity. Texts and images are arranged in "ambiguous, absurd, or disturbing" fashion so as "to demonstrate the constructed nature of sexuality and to challenge viewers to deconstruct their own



sexual ideology." ("Boys in bikinis, girls on surfboards." Remember?).

Some kissing, licking and torso flexing seems to be going on (just stretching?). Ultimately, however, it's the not-quite-knowing that's crucial.

What is to be kept out, and what is to be admitted into the construction of personality and presentation? When and how does the definition of "propriety" disenable the maintenance of self-determination?

These questions which form the basis and the reason for the Akimbo stance address not only gay males and lesbians, but butt up against the key identity-making

mythologies of Western culture systems.

One needn't be an Eco-logical theoretician, nor even a university discourse hound to recognize the importance of taking cultural activism to the streets, malls, and transportation systems of society.

The manifestations of the Akimbo bunch rely for their effect upon the urge to rebel and to connect one's wits with the individual's "hooligan energy" working within public space.

Akimbo works today and tomorrow for freedom and self-definition; now is a good time to reposition your own culture-shaping arms.

Armed media activists hit information age

by Karl Uhrich

Today's media-conscious queers are fed up and ACTing UP. We're tired of mass media offering a 'public' space we rarely inhabit.

We're tired of abject marginalisation, interviews with Oprah and Donahue, and weekend visits on the Golden Girls.

So armed with video cameras and media kits, queers are reacting against an information age that chooses most often to keep us out of sight and out of mind.

ACT-UP New York City recently stormed a live broadcast of the CBS Evening News to protest the concentration of government funds and media attention on fighting Arabs instead of the AIDS crisis. Chaotic footage of a stunned Dan Rather, followed by seven seconds of dead air, made it onto news reports across the continent. Along the way, the media thought to ask the demonstrators what the fuss was about.

If the gay and lesbian cultural past has often depended on innuendo, the future according to ACT-UP is direct and interventional. Likewise, lesbian and gay video artists are taking their cue from *cinéma vérité* to produce their own media texts, immediate and uncompromising.

At McGill, Ronit Belazel is a communications student establishing a reputation for making videos that are unequivocally queer. Her video *Tearing The Veil* is a

personable examination of dyke identity positions, posing the seemingly unavoidable question, "Leather or lipstick?"

Belazel herself advocates a healthy dose of gender confusion. "I have long hair but I wear army boots. The more I look one way, the more it's important for me to look the other way. I like to confuse people."

Tearing The Veil is undogmatic about what it is to be a lesbian, relying on interviews with differently-situated dykes. What unites

these women is the pride they share in their sexuality.

When the police were taking their batons to demonstrating lesbians and gays this summer, Belazel was one of a number of video activists recording the incident for their community. Her video document, *You Can't Beat It Out of Us*, consists of fast-moving documentary footage. It ends with Belazel filming even as she runs from the cops behind her.

"I wanted a video that would reach people, and that would affect

them emotionally," she said.

TV news cameras do not record from the position of resistance, of being pulled by the hair across asphalt. Their "objectivity" is unavoidably voyeuristic. The voice of the queer video activist comes from the inside, experiencing and recording at the same time.

Belazel knows that her videos will never get the mass exposure available to the mainstream media. But she is getting her message out through screenings in classes as well as women's and lesbian/gay events.

Tearing The Veil was screened at this year's *Image et Nation* queer filmfest. Suzie Sexpert wants to bring Belazel's work to the next Gay and Lesbian Film and Video Festival in San Francisco.

Belazel argues that video is a medium crucial to bringing lesbian and gay representation down to earth, to a point where people can relate to it as something that's here, that's real. As the opportunities for video production and exhibition increase, that grassroots message is getting out.

Welcome to the gay nineties

by Bobby Madison

No one said it would be easy. With such petty annoyances as discrimination at work, school, or by our gentle law keepers, isolation by a heterosexist media, and the fear of a small throng of righteous young men out to rid the world of impurities, what's a happy young homo to do? Well, darlings, welcome to the nineties...

The psychotherapy just didn't quite quench the queer from your blood. Neither did that picadillo with a member of a preferred, if opposite, sex.

Gentlemen, say it with image! Just as you can announce to the world that you happen to be that 'one in ten', you can just as easily fit into a number of convenient categories that make you appear to be

as all-American as mom's apple pie...

1) Consider that fab new-man-boho look. Long carefree hair, cleverly disheveled and world-conscious clothing, perhaps even a mild smattering of facial hair. Go hogwild, as everyone you meet will either revere you or despise you for your egalitarian spirit ("well, they've got every right to be what they are, who are we to deny them?"), your originality, and the fact that you try to find meaning in the Pillar.

2) When the topic of conversation turns to homosexuality, try to change the subject, or turn to those standards that ring the bells of straightness far and wide. Depending on the level of your insecurity, you might feel it necessary to go with, "Fucking fags," or

"Can't we just ship them off somewhere?" It's been said before on far too many occasions to recall.

3) Workout constantly. Become incredibly obsessed with the development of the most obscure muscles in your body. The jock look says tradition, a time when the body created the fruits of labour. And, as a bonus, consider the fruits of your labour on those nights when you sneak off east of Amherst Street! Don't forget your L.A. Raiders cap - anonymity is the watchword of the evening!

4) Consider a more subtle approach. Look, walk, and talk like every frat boy or sitcom adolescent you've ever seen. Shop at Ralph Lauren or L.L. Bean. If you're not going to be Elton John, you might

as well be Billy Joel.

5) Finally, if all else fails, you have one way out that's guaranteed to work. Repeat this phrase to yourself over and over again. Believe it. Put it into practice:

"Gert's is cool. Gert's is fun."

Just don't dance like you enjoy it.

Let's face it, my friend. It's a tough world out there. But you're here at a respected institution, a place where you're more than just a seven-digit code. Add four more numbers and a touchtone phone, and, hey presto! You're special.

Knowing your value to McGill, is there any reason to want to stand up and rock the boat? But it's safe to say that you, too, can find a groove that suits everyone just fine. Just like the guy sitting next to you. The one in the Raiders cap.

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VP Administration
VP External
VP Finance
VP Internal
VP University Affairs

and the following
student representatives:

Senator (Academic)
Senator (Professional)
Board of Governors

Nomination forms and instructions for the candidates can be obtained from Thomson House and must be submitted to the C.R.O., C/O Thomson House, 3650 McTavish, NO LATER THAN NOON, March 15, 1991.

Melissa Holland
VP Administration, PGSS

Dyke's night out

by Renit Bezalel

In Montréal clubs come and go so quickly it's hard to keep track. By popular demand, here's a list of current women's bars.

Lilith
3884 St. Denis

Perhaps the only true women's bar in the city. They have a women only door policy. Small space, older francophone clientele. A bit of room to dance, and music is provided by jukebox.

Bilitis
St. Denis below St. Catherine

This bar has been around for a long time. Its popularity and clientele are constantly changing. I haven't been in months, so I'm not sure it's still happening. Music tends toward disco.

Stop
St. Dominique below Prince Arthur

Bu far, the place to go. Extremely crowded on Saturdays. Stop started off mostly women, but now brings in men and straight couples. Young and trendy, but good for serious dancing.

L'Exit
4282 St. Denis

A cross between a café and a bar with a cosy atmosphere perfect for flirting. Music is varied, but expect to hear the Gypsy Kings and Sinead. Beer is reasonable. Older, francophone crowd and they all seem to know each other...

Kiev
812 Rachel

The newest bar in town. It has a pool table and a fireplace. Crowded on Friday nights, less so Saturday. Men let in if accompanied by a woman.

Business, Thursday nights
3510 St. Laurent

It started as a lesbian/gay thing, but the lesbians seem to have disappeared. If you go, be prepared. Lots of black bits of clothing and beautiful bodies. The atmosphere is steamy with serious dancing and cruising.

La Paryse
302 Ontario East

If you want to dine before you go out, try this lesbian run, lesbian owned diner. Good hamburgers and french fries. A 'nice' place to find 'cute' women.

Literacy can be liberating

By Valerie Renwick

Most of us find out about news, events and activities in the lesbian and gay community by reading about them. But for people who are uncomfortable with the written word this is not always an option.

Difficulty reading turns everyday tasks into an obstacle course. Consider everything you do in a day that demands literacy. Even the simplest tasks require huge amounts of time and energy if you can't read.

Conservative estimates suggest

there are 500 000 illiterate lesbians and gay men in Canada. Functional illiteracy is the inability to read, write or use numbers well enough to meet the demands of living in modern society.

Lesbians and gay men are particularly affected by this. For people in the initial stages of coming out access to written information is crucial.

So much of our awareness of lesbian and gay culture comes from written material. In our homophobic society, it is not easy to find validation of lesbian and gay

lifestyles. The illiterate gay man or lesbian isn't left with very many windows to the lesbian and gay community, or the support it can offer.

The large role gays and lesbians play in AIDS education is another reason for the community to be aware of the needs of illiterate people. We want to ensure that safe sex information is available to and understood by as many people as possible.

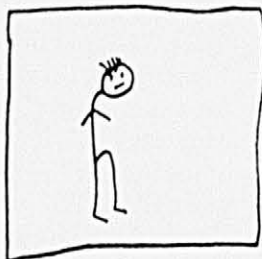
Long complicated medical terms don't mean much to someone with a grade four reading level, and will

be less effective in encouraging behaviour changes. "Unprotected intercourse" and "exchange of bodily fluids" may not be easily understood. "Sex/Fucking without a condom" and "don't come inside your partner" mean a lot more.

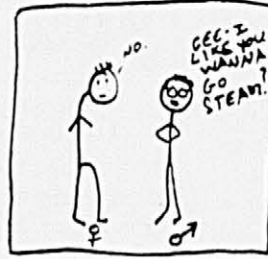
Texts on AIDS should be in plain English, in large, easy-to-read print. This way people who are not comfortable with reading will not be completely intimidated by a poster or pamphlet. Many AIDS education groups have already realized this and are acting accordingly.

I'm a Dyke!!!

Starring Moll



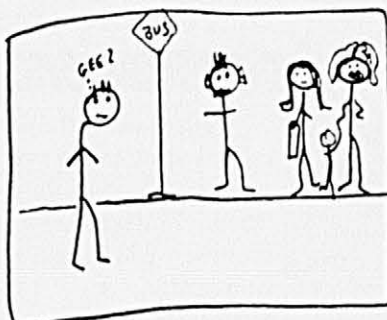
During High School, Moll thought she was asexual.



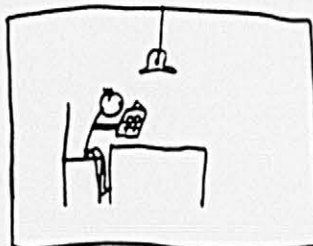
Guys asked her out, but she wasn't interested.



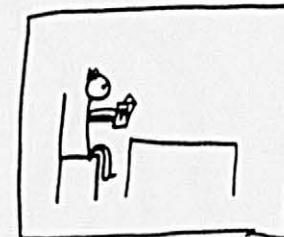
Then one day in the library, Moll noticed the most beautiful woman she had ever seen.



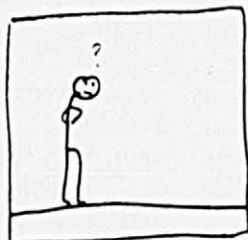
Moll never saw the woman again - but she did start to notice that the world was full of gorgeous women.



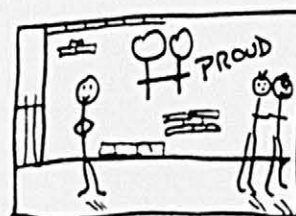
One day she snuck out a book from the library about "lesbians".



Moll realized that she wasn't asexual. She was, in fact a lesbian.



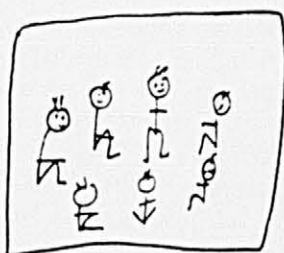
Moll felt good. But how was she gonna meet any other lesbians?



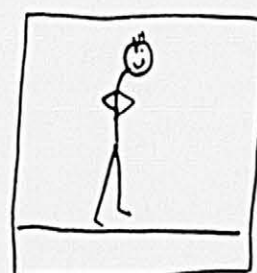
Moll hung out by the lesbian graffiti wall in the trendy part of town. But nobody noticed her.



She decided to try the women's bookstore.



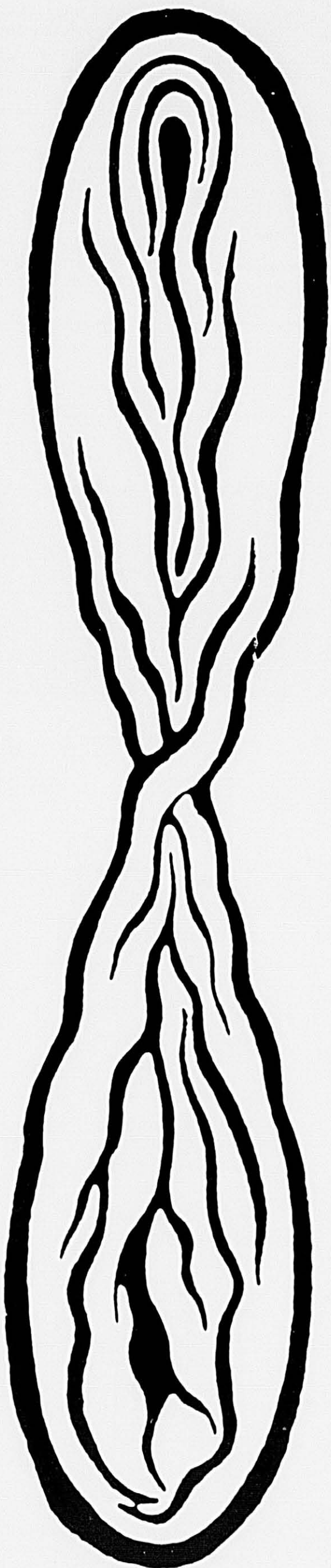
Moll was referred to a "Coming out group". She went and met a bunch of gorgeous lesbians.



Moll was so happy. She felt like dancing and being silly.



Moll felt like a proud dyke.



Closet cases read this!

I like being gay. I am a man and I like fucking men. I like being gay because I can look at a man without having to suddenly avert my eyes in case the other guy thinks I'm gay, or even worse — I think I'm gay.

It takes one to know one and I

Your nose in a book & lust in your eyes

There is a relatively unknown resource centre on campus. The library maintained by the Gays and Lesbians of McGill is a valuable source of information that deals mainly with lesbian, gay and feminist topics.

GALOM's library boasts, at last count, 510 books from the fields of sociology, psychology, literature, medicine, law, religion, and art, along with a large number of periodicals and pamphlets.

The books are mostly written in English or French, but books in other languages are also available. Topics include: coming out, safe sex, AIDS and children, bisexuality, homosexuality and the law, and growing old as a lesbian or gay person.

On the shelves can also be found a wide variety of novels, plays and books of poetry by lesbian and gay authors or dealing with lesbian and gay themes.

GALOM's library is invaluable to students and professionals who are researching various aspects of gay and lesbian life and/or feminist thought. The library has many books that cannot be found in McGill's other libraries or in Montréal book stores. The library also tries to maintain up-to-date information regarding AIDS and legal issues.

It has been said that literature has been the one unifying factor for gays and lesbians throughout history. Gay and lesbian literature goes back to the very early civilizations and our presence can be traced through much of Western literature. It is part of the present-day lesbian's or gay man's heritage and deserves to be displayed with pride.

Everyone is welcome to look through and/or borrow from GALOM's library. If you are interested in lesbianism, homosexuality, AIDS or feminism, it is worthwhile taking a short trip up to GALOM's office on the fourth floor of the Student Union Building.

Marc Plamondon
Gays and Lesbians of McGill

can spot one a mile away, but that's no special gift. There is a sort of built-in 'gaydar' that all fags have — whether you know it or not. The difference between you and me is that I know I'm gay. I know it, I like it and I act on it. You don't. Read this, think about it and maybe you will too.

There are lots of types of fags. There are fags like my boy friend, Brad, and his room mates. They are queens — earrings, outrageous clothes, effeminate voices and really funky-assed do's. They don't give a fuck and I love them for it. They are the kind of "fags" that McGill people look at and say "FAGGOT!" with a snotty tone of superiority and disgust.

All day I listen to homophobic remarks like that, and I get angry, of course, but I also laugh. I laugh because there is another type of faggot. The kind that looks like a "regular" guy, has a "regular" hair cut, wears "regular" clothes, plays on sports teams, is in engineering or management — the kind that yells "FAGGOT!" at any slightly effeminate looking guy he sees.

There is nothing wrong with being a "flamer," but don't be too confident that all cocksuckers are. They sit next to you in your classes, in the locker room, in the frat houses and in Peel Pub. They are angry at themselves for being gay; they have to vent their frustration and prove

their masculinity to their buddies. I know because I was the same way.

Last night I went to Jungle and, as always, I had an amazing time. The music was right on and the men were hot, but the best part of all, and the thing that still, after three years of clubbing in Montréal, surprises, excites and above all amuses me, is who I see there. MEN. The 'flamers' are in the vast majority. But I look around and see football players, guys wearing McGill engineering shirts and frat T-shirts, preppy boys, jocks, and medicine, law, and management students.

It's a whole other world that I just wish most people could see. Not all fags are art or social work students — we come from all faculties, all types of families, all types of neighbourhoods. Most of these "straight"-looking fags that you see at Jungle, Business, Max or K.O.X. are comfortable with themselves; just because they are gay does not mean they have to "look" it.

But the "straight"-looking guys you see on campus, the kind that never go "out," the kind that look once too often — I know who you are and I know what you're thinking. I know that when you yell "FAGGOT" most of the time you are yelling at yourself. I know what it's like to try to repress it and I know that you can't.

unsigned

EVENTS

"Reflections on Reality: a critical look at our media's vision" is a panel discussion on the representation of indigenous peoples in the media. FREE. Info: 848-7410. Concordia U, 1455 de Maisonneuve West, Room H-110. 15h30.

A reception follows McGill's Nancy Partner's talk on "History's Fictions". FREE. Leacock 232. 16h.

WUSC McGill presents the film "El Norte". FREE. Union 302, 3480 McTavish. 17h.

QPIRG's Waste Management/Incineration group welcomes new members to its meeting. FREE. Burnside 416. 17h30.

"The Union Carbide Bhopal Holocaust" is an analysis and discussion sponsored by India-Canada Students Association. Union 310, 3480 McTavish. 18h.

Affirmative Action Referenda Yes Committee welcomes new volunteers to a planning meeting. FREE. Info: 398-6799. Union 105, 3480 McTavish. 18h.

Students for Global Responsibility have a consumer guide meeting. FREE. Union 425, 3480 McTavish. 18h30.

Free donuts at STAND's presentation of Spike Lee's "Do The Right Thing". FREE. Hillel House, 3460 Stanley. 19h.

Woody Allen redubs a Japanese Bond-esque thriller in Film Society's presentation of "What's Up, Tiger Lilly?". \$1.00 members and seniors. \$3.00 general. FDA Auditorium. 19h30.

Malcolm Allison, violin and Jean Marchand, piano, play Prokofiev, Fauré, Bartók and Wieniawski. FREE. Redpath Hall. 20h.

Friday 1 March

QPIRG's All Candidates Meeting. FREE. Union 107/8, 3480 McTavish. 12h.

Centre for Developing Area Studies presents Dolores Chewon "Property and Law in 19th Century Bengal with special reference to Gender Issues". FREE. 3715 Peel. 12h30.

"Disorder of Emotion" is a talk by SUNY's David Barlow. FREE. Stewart Bio 1/4, 1205 Docteur Penfield. 15h.

Mavis Étienne speaks on "The Gospel and Native Rights" at the Christian Fellowship worship meeting. FREE. Diocesan College, 3475 University. 19h.

McGill India-Canada Students' Association gives you "A Glimpse of India". Fashion, drama, dance, prizes. \$1.00 children and seniors. \$4.00 students. \$6.00 general. Union Ballroom, 3480 McTavish. 19h30.

ed board meeting at 17h today

Ads may be placed through the Daily business office, room B-17, Union Building, 9h00 - 14h00. Deadline is 14h00, two days prior to date of publication.

McGill students: \$3.50 per day; \$2.50 for 3 consecutive days, \$2.25 for 4 or more consecutive days. McGill Faculty and Staff: \$4.50 per day. All others: \$5.00 per day. There is a 25 word limit. There will be a charge of 25¢ for each word over the limit. Boxed ads are available at \$4.00 per ad per day - no discounts on boxing. EXACT CHANGE ONLY PLEASE.

The Daily assumes no financial responsibility for errors, or damage due to errors. Ad will re-appear free of charge upon request if information is incorrect due to our error. The Daily reserves the right not to print any classified ad.

341 - Apts., Rooms, Housing

Available - room immediately. Price negotiable, 1 min. from McGill, female preferred. Call 499-0043.

A sous-louer au 3460, rue Peel, 2 1/2, poêle, frigo, air climatisé, piscine, tout inclus, \$710, par mois, disponible du 1er juillet 1991 au 30 avril 1992. Pour visiter tél au 282-6333.

Female roommate sought to share 4 1/2 with mother and child 9 1/2. 842-7366.

Eastern Township, country retreat, 4 1/2 furnished, electric heat, \$270 monthly, 934-2468 or 1-243-6040.

Furnished room available immediately in quiet, familial 8 1/2 house. Rent and terms negotiable. Near Berri-UQAM metro. Non-smokers leave message 522-5248.

343 - Movers/Storage

Moving/Storage. Closed van. Will transport you and your goods safely. Local and long distance. Cheap. Steve 735-8148.

Large Econoline Van - for moving local & long distance. Reliable with reasonable rates. Alex, 324-3794.

350 - Jobs

Bartenders - Get yourself a very lucrative part-time job. The Master School of Bartending offers training courses and placement service. 2021 Peel St. (Peel Metro). 849-2828 (student discounts).

Make \$4000-\$5000 in two months tree planting in B.C. If you are fit, tough, and a hard worker, the cash is yours! Bruno 935-5995

352 - Help Wanted

Tremendous part-time opportunity. Earn while you learn. A realistic part-time income of \$3,125 per month with the best network marketing plan ever. Think health and prosper. 694-6938.

End of year blow-out!!! Students needed to promote end of year trip to Cancun Mexico! Earn commissions \$\$\$, free trips and valuable work experience. Apply now!! There are two positions available to start right away, call Student Travel Service at 1-800-265-1799 and ask for T.J.

356 - Typing Services

Success to all students in 1990-91. Theses, term papers, resumés, etc. Bilingual. 21 years of experience. 7 days a week. \$1.75 double spaced. IBM. On McGill Campus. Peel St. CALL Paulette Vigneault 288-9638 or Roxanne 288-0016.

Resumes by MBAs. Quality, service, satisfaction. Student discounts - Better Business Bureau member. See Yellow Pages ad. Prestige (on Guy). 939-2200.

Girl Friday. Term papers, resumés, manuscripts, mailing lists, correspondence. 9:00-6:00 (7 days) laser printer. 937-8495 (Atwater).

Word processing services. For typing of term papers and CVs at reasonable rates call: 483-4608 (NDG). Leave message if not home.

Typing service: theses and papers. Call Karen: 281-5037.

Accurate and prompt word processing using laser printer: theses, term papers and reports, (editing and style suggestions). Pick-up and delivery available. Alan: 289-9518.

Bilingual word processing: term papers, theses, resumés, etc. Spellcheck. Reasonable rates. (Maisonnette & Fort) 939-3291.

Word processing/translation. Theses, term papers, reports etc. Call Scharie 935-7243, weekdays after 6pm, weekends anytime.

Wordprocessing: experienced and reliable. Located in NDG, near Vendome metro. Call until 9pm. Eileen, 483-3600.

Computer-assisted typing/translation. I use an IBM PS/2 and a laser printer, for excellent quality. Call Valerie at 485-4593.

Experienced typing. Term papers, theses. Word Perfect Editing. Spelling. A.P.A. \$1.25/page. 631-3222.

358 - Services Offered

Graduating? Looking for a summer job? Then you need to know how to write the perfect resumé. Interested in foreign employment? The International Business Directory is just what you're looking for. Write for free details to: International Employment News, Unit M, 70 Chartres, Montreal, Que. H9A 1J7. Fax (514) 421-6831.

At La Langue, exchange English for French, Spanish or other, and make new friends. Cheap, efficient & fun. 597-0680.

Proofreader (English teacher) available. 7 days. \$50/2 hours. 937-7995.

361 - Articles for Sale

EXXA - No GST or PST on clothing - down coats from \$50. Men-women-100% cotton t-shirts \$7, long-sleeved t-shirts \$12.95, wool socks, leotards 100% cotton \$12.95. 550 President Kennedy.

No GST! Book and bake sale on Friday, March 1 at 12:30 pm in the foyer of the Grad School of Library and Information Studies. Across from the Bookstore. Street level of McLennan.

MCAT Kaplan Home Study Package. Best offer. Plus plus plus plus Bianchi racing bike 27" alloy frame/components. Negotiable. Leave message 522-5248.

374 - Personals

Is your closet getting too small? Gays and Lesbians of McGill offers an information/counseling talkline. Call with questions, problems or just to talk. Phone 398-6822 or drop by Union 417 M-F, 7-10.

Did Jesus Christ visit the people of ancient America? Does an account of his visit exist? For more information and a free book call 731-0612.

Need a menu? Call for our take-out file! McGill Nightline 398-6246 6pm - 3am every night.

383 - Lessons Offered

LSAT, GMAT and GRE preparation courses - Take our 20 hour intensive weekend courses prior to each exam. Tuition fee - \$190. For information call 1 800 387-5519.

385 - Notices

Lesbian/Gay discussion group held Fridays at The Yellow Door Coffee House (3625 Aylmer) at 17:30.

If you need help sorting out your legal problems call or drop by the McGill Legal Information Clinic in January. We're here for you from M to Fri., 10-5 pm. • 398-6792 • Rooms B20, B21, B01B of the Student Union Building.

McGill India-Canada Students' Association cultural show "A Glimpse of India." Friday March 1st 7:30 pm - 10:30 pm, 3480 McTavish (Union Ballroom). Tickets: Children/sr. citizens \$1; Students \$4 (ID required); Adults \$6.

McGill Entrepreneurs' Club cocktail party. 260 Redpath Crescent, Friday March 15, 8pm. "Some free booze but BYOB!"

McGill Entrepreneurs' Club elections and end of the year cocktail. Wednesday April 3rd Leacock 232, 6pm. Positions to be elected: President, Internal, New Business, Marketing, Finance. Interested? Contact René, 848-0897.

McGill Entrepreneurs' Club meeting. "How to write a business plan" by Rob Fatherstonhaugh of K.P.M.G., Tuesday March 5, 6 pm, Arts 160 (Council Room).

Free refreshments and viewing of either Days of Thunder, Deliverance, Die Hard 2, or Straw Dogs when you agree to participate in psychology study for approximately 1 1/2 hours following viewing. Please contact Monica at 688-0248 for details.

GALOM movie & meeting night. Thursday starting at 7:00 pm Rm 425. Meeting! The dance; movie: Outrageous! with Craig Russell. Free admission.

Latvians, Lithuanians, Estonians! Interested in Baltic Society at McGill? For further information, call Astrida 284-6579.

Business for sale: window cleaning. Toronto, London, student owned operated, three years, active lists, signs, t-shirts, suit group or one. Business profile. 416-482-9486. Leave message.

Sexual Assault Awareness Week panels: Body Image - Monday 7:30 LEA 132, Pornography - Tuesday 7:30 LEA 26, Sexual Assault - Wednesday 7:30 Stuart Bio S1-3.

Il y aura une assemblée de candidat-e-s du Conseil d'Administration de GRIP Québec vendredi, 1 mars, Union 107-8, 12h00-13h30.

There will be an all-candidates meeting for the Québec PIRG Board of Directors Friday, March 1, Union 107-8, 12:00-1:30. All welcome.

387 - Volunteers

Drug rehabilitation centre needs volunteers: work with youth or adults; organize group activities; individual support; lunch hour supervision. Bilingualism, flexible schedule preferred. Call Linda 931-2536.

SUMMER HELP REQUIRED

Blossom Pool, located in Cote St. Luc, requires lifeguards, pool manager, and assistant managers.

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McGill Legal Information Clinic

University Centre Rms. B01B, B20, B21 • Mon. - Fri., 10 am - 5 pm

continued from page 5

There were a lot of women who took Philosophy of Feminism last year and who read *Intercourse* by Andrea Dworkin, and had to struggle with their heterosexuality. How did you feel about that?

At a certain point I wanted to say, "Look, you girls are coming to me, a dyke, to tell you it's okay to be heterosexual?" There's something deeply wrong with that.

I also think that if you got so rattled by Dworkin's theme, which is shot through with fallacies, you must have had something else going on to react that way. And really, I think if you are heterosexual, and that's the way you orient yourself, learn to live with it and get pleasure out of it. Every time a dyke reads something that says homosexuals

are sick, she doesn't go off and start thinking about sleeping with men again.

Do you have trouble relating to other women in academia?

What I get with a lot of male professors who are uncomfortable with women, who just don't know what the academic manner should be towards them, is that it's much easier for them to deal with me.

There are some straight women in some departments who are so terrified of being thought gay that they're going to stay away from me, but in general they understand that we all have to stick together. I can be a threat and I'm aware of that, and that hurts. I take care to do good work, to have academic integrity. I can't be thinking of my gender all the time... I just wanna talk about my life too.

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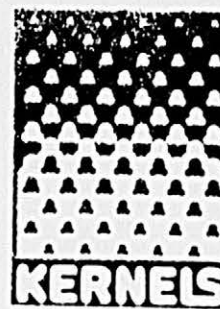
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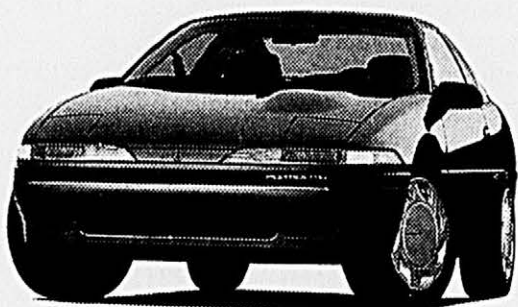
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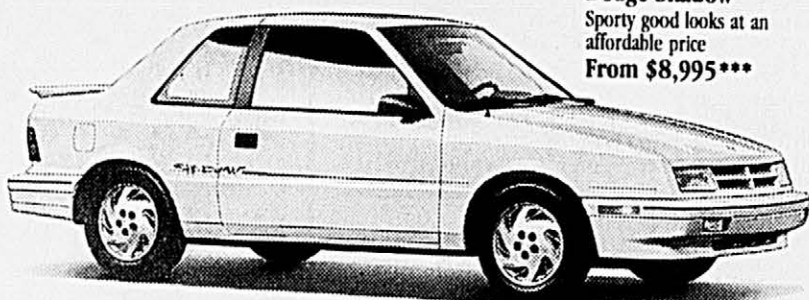
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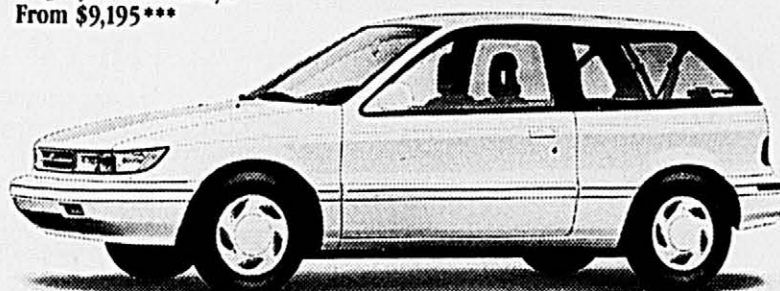
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